

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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TRUE REST.

God sends sometimes a stillness in our life,
The bivouac, the sleep,
When on the silent battlefield the strife
Is hushed in slumber deep,
When wearied hearts exhausted sink to rest,
Remembering nor the struggle nor the quest.

We know such hours, when the dim, dewy night
Bids day's hot turmoil cease;
When star by star steals noiselessly in sight,
With silent smiles of peace;
When we lay down our load, and half forget
The morrow comes, and we must bear it yet.

We know such hours, when after days of pain,
And nights when sleep was not,
God gives us ease and peace and calm again,
Till, all the past forgot,
We say, in rest and thankfulness most deep,
E'en so "he giveth his beloved sleep."

When some strong chain that bound us by God's
strength
Is loosed or torn apart;
Or when, beloved and loured for, come at length,
Some friend makes glad our heart,—
We know the calm that follows on such bliss,
That looks no farther, satisfied with this.

God does not always loose the chain nor give
The loved ones back to us;
Sometimes 'mid strife and tumult we must live,
Learning his silence thus:
There is a rest for those who bear his will,
A peacefulness than freedom sweeter still.

He giveth rest, more perfect, pure, and true,
While we his burthen bear;
It springeth not from parted pain, but through
The accepted blessing there;
The lesson pondered o'er with thoughtful eyes,
The faith that sees in all a meaning wise.

Deep in the heart of pain God's hand hath set
A hidden rest and bliss;
Take as his gift the pain, the gift brings yet
A truer happiness:
God's voice speaks, through it all, the high behest
That bids his people enter into rest.

—*Lucy Fletcher.*

TRUE CHRISTIAN LIFE.

There is a great, a deep, a universal and
perpetual desire in the human soul of man
for God. If man does not believe it, there
is immediately uncertainty, agony. It is
not necessary to man's happiness that he
can or must prove everything that gives him
happiness or satisfaction. It is not, Do you
really know all about God? Do you know
there is a God? But, Do you feel God?
Are you happy in feeling him in you?

If I assure you of that, and can point to
you the way to go to him and that land
where he is, you are satisfied. If, on the
other hand, I fail to guide you to him, you
feel you have been deluded. I may not be
able to go there myself, but I should know
how to reach it. Then you listen to me.
The best way to get there is by living in
such a manner that you are serving and
being useful to your fellow-man. That is
what Jesus Christ did. And his life is of
the fullest importance to man's belief. In

simple words, I can put what Christian faith is and why it claims to be true, because man has it in his power to serve his fellow-man. You can have no higher Christian faith than that, and it leads to all things. It is not what you believe: it is what you do.

The true Christian life is always giving a part of itself to mankind, and in that are its power and its strength. I do not believe it is possible for a man to say that he believes the Christian faith, that it is true, unless he does that. Another such a Christian faith is identical, the same for every man, to him that gives and to him who receives it. And every man turns his real belief into the faith peculiar to himself. It is like the everlasting flowing of the grain garnered from our Western cities: it flows into every possible channel of our mercantile life into human life, to build up tissues in the human body; into our business centres, to strengthen its resources. It is nourishment to every avenue or walk.

No faith is of any use that can take a prominent place in the world which does not take the highest place in mankind. True faith must not contradict the highest aspirations in man: it must not say, "The things which your soul is seeking you cannot attain." To be assured we can reach our aspirations is the way to the great truth of religion. Religion must uphold the aspirations in human life, in order to hold and direct them.

The great things that belong to human aspirations are: first, that God's love belongs to man; the other, his desire of recognition that his capacities in human life are in keeping with his aspirations. I must not know that God is merely good, but I must know that the power comes down from above.

The religion that offers the best of itself is true religion,—no matter where it grows, in the Christian temple or the heathen sacrifices. This was exemplified by God, when he gave the best of himself in sending his Son to be reviled and crucified; and it was also shown in the power of the obedience that was willing to permit of such a sacrifice as that. Jesus was the exemplar of such in religion. In human history there is no event so striking as his life of sacrifice for his fellow-man.—*Phillips Brooks.*

THE STILL HOUR.

THE DIVINE WHISPER.

Late on me, weeping, did this whisper fall:
 "Dear child, there is no need to weep at all!
 Why go about to grieve and to despair?
 Why weep now through thy Future's eyes, and
 bear
 In vain to-day to-morrow's load of care?"

"Mine is thy welfare. Yea, the storms fulfil,
 On those who love me, none but my decrees.
 Lightning shall not strike thee against my will;
 And I, thy God, can save thee, when I please,
 From quaking earth and the devouring seas.

"Why be so dull, so slow to understand?
 The more thou trustest me, the more will grow
 My love; and thou, a jewel in my hand,
 Shalt richer be, whence thou canst never go
 So softly slipping but that I shall know.

"If thou dost seem to fall, if griefs and pains
 And death prevail, for thee there yet remains
 My Love, which sent them, and which surely will
 Thee reinstate, where thou shalt thenceforth fill
 A place still warmer, and more steadfast still."

Father (I said), I do accept thy word,
 To perfect trust in thee now am I stirred,
 By the dear, gracious saying I have heard;
 And, having said thus, fell a peace so deep,—
 What could I do, dear friends? what do but
 weep?

—*H. S. Sutton.*

No man can work to much purpose unless he has peace within, unless the centre of the soul be calm and serene. Therefore, Jesus says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Jesus gives us rest by giving us a sense of an infinite love around us and within us, of a perfect providence watching over us, of a fulness of goodness in the universe. He makes us feel that life is worth living; that every day is a new and sacred gift sent us direct from God; that God has hidden in every hour, unseen, mysterious blessings; that we gain good and do good even when we do not know it.

He who labors for man, with no faith in God, labors to little good. He who worships God, without serving man, worships to little good. Sleep and wakefulness, passive life and active life, faith and works, piety and

morality, love to God and love to man,—these are the great polar forces of physical, mental, and moral life, which act and react on each other, and keep us in a healthy condition.

Here is a man harassed with anxiety and care about his business, about his health, about his family. Here is a woman harassed with care about her sick child. They both think they ought to be anxious. They never throw off the burden, and go into God's glad presence, giving up all care and anxiety. They should give all their thought for a time to their duties, put their whole heart into them, and then rest in God's blessed love, and cast all their cares on him who cares for them. Thus could they work better, and conquer their difficulties better; for care and anxiety unnerve the soul, and to try to live in anxiety is like trying to live without sleep.

I must stand still each day, and think of what God has done for me,—how he has blessed me with home, friends, love, opportunity of knowledge, and rich influences of culture. I must consider how he has sent to me wise teachers and generous, loving hearts to stand by me amid the storms of life. I must remember how he has put dear little children in my arms, and wise and holy men and women near me; how he has borne with me in my wilfulness and pride and folly, and restrained me from going into irremediable evil; how, when I have prayed, because I could not do any longer without prayer, he has hastened to meet my ignorant supplication, and answered it,—oh, so sweetly!—filling my soul down to its very depths with the peace of God passing all understanding!—*Messages of Faith, Hope, and Love.*

Learn also to live *for the day*, putting forth all your powers in the joy of present service, leaving the past with its omissions, and the future with all its uncertainties, in the hand of Him who is able to care for it, and so ceasing to glean from the fields of the one a burden of repinings, from the other a burden of fears. God has given us a very practical way of educating the thoughts to this congenial spirit in our life with those about us. We receive light when we *make light*.—*"The Insight of Faith,"* H. W. Foote.

THE BIBLE CLASS.

THE "LITTLE DAUGHTER" OF JAIRUS.

MATT. ix. 18-26; MARK v. 22-43; LUKE viii. 41-56.

There are three stories in the Gospels, of the raising to life by Jesus of one already dead,—three, and no more,—the son of the widow of Nain, the daughter of Jairus, and Lazarus. All three of the Synoptic Gospels contain the account of the raising of the daughter of Jairus; only one (Luke) that of the widow's son, and only the Gospel of John tells of the raising of Lazarus.

These three narratives shine and glow all through with the unconscious proofs of reality and truth, which are the most precious of all. The "*Loose him, and let him go!*" of Jesus, spoken to the friends of Lazarus, who were struck motionless with amazement, and neglected to release their restored friend from the encumbering grave-clothes,—his face being probably covered with a linen cloth and his limbs closely swathed,—would never have been invented or imagined. Those words were really spoken; and so also "he commanded that something should be given her to eat," recorded by Mark and Luke in nearly the same words. This really happened: no one would have thought of inserting it. In their joy the mother and father forgot for the moment the importance of sustaining their daughter's strength with nourishment. But Jesus seems to have always had the wonderful power of easily applying a mind filled with the largest, most spiritual thoughts to the little, simple needs of every-day life.

There is one noticeable and very important feature in all these three stories,—the perfect ease and simplicity with which the end is accomplished. At the grave of Lazarus, indeed, Jesus prayed; but in none of the three cases does he seem to have had the slightest doubt of the result. "Be not afraid," he said to the father, so soon as the sad message was spoken, "*only believe!*" "Weep not!" said the tender voice to the sorrowing mother, who was about to lay her only son in the grave. Jesus was so perfectly calm and his words so tranquil and free from emotion and excitement because he knew his own power: he was *sure* he could restore the lost one to the mourners.

We will pause here to consider one or two questions which often are suggested in studying these passages.

Why did Jesus perform *only* these three miracles of restoring the dead to life? Since he *had* the power, why did he not exercise it oftener? On the other hand, in answer to those negative critics who refuse to believe these stories at all, assuming that the facts recorded are impossible, and that therefore the stories cannot be true, we may fairly put this question: If invented, interpolated, or in any way added to the original story, why were there not many more such stories invented? There are but three; and these three all bear the marks of genuineness and simple, unconscious truth.

My own conclusion is that *all* the miracles of Jesus are in accordance with certain laws, and that Jesus himself was conscious of this. His power was, in a certain sense, limited. For instance, in some cases (as has been pointed out), the *faith* of the sufferer was a condition of the cure. Jesus himself lays stress on this. In the same chapters we are considering, he says to the woman who touched his garment, "Daughter, thy *faith* hath made thee whole."

Now, if Jesus felt certain limitations to his power, which were yet not understood by others, it explains why he could only *sometimes* raise the dead to life. It explains also why he charged the parents of the maiden "that they should tell no man what was done." It would have been very painful, had others come to him with the hope that a dear, lost child might be restored to them, and he had been obliged to disappoint them.

Both Mark and Luke give this story in the midst of a connected narrative. It follows directly after the cure of the Gadarene maniac; and we have the circumstantial account peculiar to Mark, and no doubt received directly from Peter. Mark tells us how Jesus "crossed over again in the boat to the other side,"—that is, he came back from Gergesa to Capernaum,—and how "a great multitude" met him, and he was "by the sea" when Jairus found him.

In Matthew the story is apparently out of place, and the words of Jairus seem not correctly reported; nor is his name given.

But who was Jairus? A "ruler of the synagogue." There is more in this than at

first appears. There was apparently but one synagogue in the town; and, since Jesus preached in the synagogue at Capernaum, he was ruler of the *synagogue where Jesus preached*. It is implied in the story of the centurion, by the expression of the "elders" who sought Jesus; "He loveth our nation, and himself built us *our* synagogue." According to Edersheim, the word used for "elders" means the elders of the *town of Capernaum*, not the elders of one synagogue.

The young daughter had apparently been taken ill while Jesus was gone to the other side of the lake, perhaps with one of the sudden, violent fevers common to the locality. News was brought to Jairus that the boat for which he was no doubt anxiously watching was in sight. And he ran in such haste to meet Jesus that he found him just disembarked upon the shore of the lake. Making his way through the crowd, he threw himself at the feet of Jesus, "beseeching him much," and saying: "My little daughter is at the point of death. I pray thee that thou come and lay thy hands upon her that she may be saved, and live." Jesus immediately went with him.

The circumstances afford a strong presumption that Jairus was a friend of Jesus. No doubt Jesus had often been a guest at the house of Jairus; and the young daughter, besides hearing him preach, may have had the inestimable privilege of listening to his conversation in her father's house. This presumption has become almost a certainty to my mind since I have observed the force of the expression, "My *little* daughter."

In Palestine a young girl became of age at twelve years. After that she was considered a woman. The word "little," if applied as descriptive, is not, therefore, strictly accurate. But it becomes deeply interesting, since it adds at once a proof of the accuracy of the story and of the intimate friendship between Jesus and Jairus. In this case the word "little" is not a descriptive adjective, but an *affectionate diminutive*,—a perfectly natural phrase for a father to use in speaking of a young daughter to a *dear friend*,—especially to a friend who knew the young girl, and had stood in the relation of pastor to her, but not natural if he were talking to a stranger. We may infer, therefore, a close, tender friendship between Jesus and the family of

Jairus,—a friendship which included the young daughter.

Now came the sad message that it was too late to bring help. Jesus was at that moment speaking to the woman who touched his garment (the delay caused by this incident would no doubt be agonizing to Jairus); but he, fortunately, heard the words spoken to Jairus, and turned to him with perfect confidence, encouraging him to hope as before. "Fear not: only believe."

So they came to the house of Jairus. May we imagine it standing high, near the shore of the lake, with an outlook over the water, and the pleasant guest-chamber on the roof,—the roof where Jesus may have often sat with his kind hosts, enjoying the evening coolness, and the young daughter, like Mary, the sister of Lazarus, sitting at his feet, to listen to his words? It is only a fancy; yet by no means improbable. The evident knowledge of the approach of the boat suggests it; and that it was a little way out of the closely built Eastern city seems natural, as it appears to have taken some time to reach it, and the scene with the woman who touched his garment suggests that they were passing through a narrow, crowded street in Capernaum.

There was now a great change in the happy, peaceful house. It was already filled with the mourners, and all the noisy lamentation, both with voice and instruments, of an Eastern funeral. These sounds must have struck with a most painful jar on the ear of the bereaved father. The gentle remonstrance of Jesus these mourners—perhaps hired, as was often the custom—laughed to scorn.

"The child is not dead, but sleepeth."

What did Jesus mean by these words?

There is a word signifying sleep—*heavy, overpowering* sleep—which was sometimes used by the Jewish rabbis in speaking of death. Perhaps this word was used by Jesus. But this seems rather a superficial explanation. To one who lived so fully among spiritual realities as Jesus, death would seem but a slight change; and, with the consciousness that a word from him could call back the little spirit, so docile to the sound of his voice, the maiden's body would seem to be only wrapped in peaceful slumber.

Jesus put forth the mourners; and, taking

with him Peter and James and John only, besides the parents of the young girl, he took her by the hand, and spoke two words,—words which impressed Peter (who heard them spoken) so much, and those who received the story from him, that they were left to stand untranslated when the rest of the Gospel was written in Greek, like the "Rabboni" of Mary, the "Ephphatha" spoken to the deaf and dumb man, and the cry of Jesus on the cross. When a word produces such a wonderful effect, the word itself seems wonderful. It has lately been said that these two words (from the Aramaic tongue, which is not a written language, like Hebrew) have the meaning, "*My lamb, arise!*" rather than "*Damsel, arise!*" If this be so, we have another reason for believing in the nearness of the spiritual relation between her and Jesus. For whom would Jesus call his "lamb" but the youth of his own congregation? The "little daughter" was one of his *young* disciples.

It may not be out of place to suggest here that one condition of Christ's power in such a case as this is a strong spiritual union between him and the patient. We know this to be the case in regard to Lazarus; it is more than probable that it was so in the instance we are considering; and in the third case—that of the young man of Nain—there is no improbability: it is rather the other way, although there is no definite evidence.*

L. F. C.

*Furness makes this suggestion in regard to Lazarus, but I think does not apply it to the other two cases. His remark led me to consider whether there might not be a law involved, of universal application; and in this light I have studied the other two stories again, with the result that I am strongly inclined to believe such to be the fact.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.]

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1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

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3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

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Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Hallett, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Hallett, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

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Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

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Mrs. Henry C. Weston, 177 Beacon Street, Boston, Mass., will give and send the following books: "Latin-English Dictionary"; "Latin Grammar"; "Latin Lessons"; "Odes," etc., Horace; "Lessons in French"; "French and English Conversation"; "Lessons in English"; "Greek Heroes," Kingsley; "A German Course," Comfort; "Journey to Central Africa," Bayard Taylor; "The Great Composers of Music," Bourne; "History of English Literature," Collier; "Homes and Hospitals; or, Two Phases of Woman's Work"; "Joseph II. and his Court," Marie Antoinette and her Son," Mühlbach; "Country Living and Country Thinking," Gail Hamilton; "Building of the Ship," Longfellow; "Song of the Bell," Schiller; "Queen Mary," Tennyson; "Julius Cæsar," Shakspeare; Several books of hymns; "Isles of Shoals," Celia Thaxter; "Parent's Assistant," Maria Edgeworth; "The Two Guardians," Miss Yonge; "One Summer," Blanche Howard; "On the Back of the North Wind," "Robert Falconer," "Wilfrid Cumbermede," George MacDonald; "Dr. Sevier," Cable; "Thaddeus of Warsaw," Jane Porter; "Old Margaret," Henry Kingsley; "An American Politician," "Don Orsino," Crawford.

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Miss Mamie Gardner, Martin, Unassigned Land, Oklahoma, offers the following: back numbers of *Youth's Companion*, also several school books; "Black Beauty."

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I send a short list of books which I shall be glad to send to some lonely or isolated reader of *The Cheerful Letter*. For the kindness I have received through your paper I am very thankful. I am glad to do a little in memory of what has been done for me. "Beyond Compare," Charles Gibbons; "Dodo," B. F. Benson; "Marriage at Sea," W. Clark Russell; "Les Misérables," Victor Hugo (3 vols.); "A Woman of the World," Robinson; "Henry Esmond," Thackeray. Address Mrs. Charles Westmoreland, Roy, Beaver County, Oklahoma.

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(It is better to say which numbers, or at least which year, are the magazines offered.)

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Stephen D. Rhoden, LaPine, Crenshaw County, Alabama.

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner, all need children's books. Mrs. Stowell also asks for books for a mining population (many are educated people). Mr. Graves asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

(If any address is omitted that should be in this list of standing requests, we shall be glad to insert it in the next number.)

Please send me "Looking Backward," "Lady Patty," "Marcia," "Scarlet Letter," "Mary St. John." Ignatius Cooper, St. Vincent College, Beatty, Pennsylvania.

I would love so much to have Fowler's works. I have seen "Heads and Faces," by Fowler, and would like it or any of his works. Would also love so much to have some simple instrumental sheet-music for piano. I have a little daughter, thirteen years old, that I am striving to have learn music; but times are so close I cannot get the necessary music just now. My daughter has such a feast whenever we receive anything to read, and I am always so proud whenever we receive anything that is helpful to her. I have sent reading to a few who I think will appreciate it. I have a little boy, eight years old, who would like simple reading and picture-books. Mrs. Maggie Coe, Pottsboro, Texas.

Mrs. Lizzie Radcliffe, Eighth and Boundary Streets, Olympia, Washington, writes: "I am a new subscriber to *Cheerful Letter*, and a mother of four children. Bertha, the eldest, is fifteen, Edna is thirteen, Wynn is twelve, Bret Harte is nine." Mrs. Radcliffe and children would be delighted with good literature, such as *Youth's Companion*, *Every Other Sunday*, *Dumb Animals*. Any books on Unitarianism would be most welcome.

I would like to receive "Ships that pass in the Night" or any good, interesting books or papers. All reading sent me will be gladly passed to others. I am not able to pay postage. Address Miss Genevieve Graves, Centreville, Wilkinson County, Mississippi.

Mrs. Alice Bell, Linden, Oklahoma, writes, "Please send me some nice, interesting books and papers to read."

I am a consumptive, and a shut-in this winter. I have been sick about four years. I wish some one would send me a Wood's "Natural History." J. F. Magraw, 131 East Sherman Street, Hutchinson, Kansas.

I am a minister, have a good-sized family, and very poor. Would appreciate some

school books for my two little girls, spellers and first readers. We have poor opportunities here in the Indian Territory. Any good books will be thankfully received. Yours fraternally, W. S. Wiley, Star P. O., Indian Territory.

Mrs. Ollie Mitchell, 304 Tenth and Main Streets, Seattle, Washington, writes: "I am a young mother, with only one child, eight months old. Being a stranger in Seattle, I should feel grateful for something to read. I like histories and biographies. Any good book would be a sunbeam in our little home."

The *Chatterbox* is asked for by Mrs. L. Cline, Packwaukee, Marquette County, Wisconsin.

Mrs. Hattie Myers, 410 Central Street, Olympia, Washington, asks for "David Copperfield," stories for young children, and some kind of a speaker.

Mrs. F. R. Strong, Scoville, Ransom County, North Dakota, asks for "Beliefs about the Bible," M. J. Savage; "Vexed Questions in Theology," J. F. Clarke; Mozoomdar's books; and "Light on the Clouds."

I would like to exchange other books of good standard literature for Livermore's "Commentaries" and Mommsen's "History of Rome." T. C. Benson, Pastor Christian Church, Enon, Ohio.

(Mr. Benson would also like Welch's "Manual of English Literature," Fisher's "History of the Reformation," and Duruy's "Middle Ages.")

Will any of the readers of *Cheerful Letter* send me the novel "The Quick or the Dead"? Would also like to have the *Ladies' World* as soon as any one is through with it, or any paper having nice articles on fancy work or crocheted lace in it. Will pass on when I am through with them. Florence Criste, Box 304, Madisonville, Ohio.

Mrs. S. J. Davenport, Pikeville, Tennessee, desires good reading.

Miss Lula Conley, Midkiff P. O., Sabine Parish, Louisiana, is a cripple, and would enjoy reading matter.

Mr. Joseph Zeigler, Pelican, Louisiana, desires reading.

I would like to obtain a book on etiquette. I have been an invalid for several years. I enjoy reading *The Cheerful Letter* very much. Some kind friend sent it to me six months ago. Leona McDowell, Jefferson, Ohio.

I should be very glad to receive books or magazines for myself and children, and, after reading them, will pass them on. I am not able to buy reading matter. My health is not very good, and I have six children, so I am compelled to stay closely at home; and it would be such a treat to me to have something new to read. My two oldest children—a boy of nine and a girl nearly eleven—are fond of reading. I would like *Youth's Companion*, *Wide Awake*, or anything equally good. They take no papers, and have few books. The younger children delight in looking at pictures and having stories read to them. I would prefer fiction,—something with a good moral tone, not sensational. Any of the standard magazines I enjoy reading. I have mentioned this class of literature, not because I do not enjoy good, solid, religious reading, but because we have so much of the latter, and so little that is interesting to read to children. My husband is a minister, and our books are composed largely of theological works. We cannot afford to buy any other kind. There are so many books I have heard of I wish to read. We have only "Uncle Tom's Cabin," "David Copperfield," and "Fern Leaves," in the way of fiction. I have read the Bible through this year, and intend, during the coming year, to take Clark's "Commentary" and study the New Testament. I would like also some easy music, something for beginners. I have a Moody dress chart I will give to any one wishing it. I hope to be able to make better offers if I ever get able to pay postage. Mrs. Carrie Smith, East Peru, Iowa.

Mrs. Adelia Towle, 2207 Fifth Street, Seattle, Washington, would like "Maud Muller," illustrated, and especially wishes *Ladies' Home Journal* of 1895.

Mrs. T. C. Edwards, Bromfield, Sonoma County, California, asks for Tupper's "Proverbial Philosophy," all the back numbers of *Cheerful Letter* from Vol. I., No. 1, to Vol. II., No. 8, also papers on kindergarten work and books on shorthand and Volapük.

Mrs. Mattie Alger, Boise City, Idaho, asks to have reading matter sent to herself and children. The oldest, a boy, is fourteen years of age.

Dear Cheerful Letter Sisters,—Again I come, asking a favor. Will you please thank, through your column, the dear unknown sisters that sent so many bright rifts in the clouds of pain to your aged shut-in sister? I earnestly wish all that remembered me would write me; and, when I feel able, I will respond. And now will you please send something nice to read, to please a poor shut-in boy (we call him, though thirty-two years old), has not stood on his feet in thirteen years, is all drawn out of shape by rheumatism, can write a little if pencil is tied in his hand, lives in country with aged parents, has no society. His name is George Bradly, Swan, Indiana. Margaret C. Smith, La Grange, Indiana, Box 322.

I have been told by a friend (Dr. James) that, by making application to *The Cheerful Letter*, I would be likely to receive good reading matter. So I would be glad to have my name and address in the want column, and will be very thankful for anything that I may receive. C. C. Warren, Bibb, Texas.

Dumb Animals is asked for by Mrs. Ida Warland, West Plains, Missouri.

Prof. G. R. Reynolds, High School, Oxford, P. O. Box 1032, North Carolina, has founded a school for colored children, and is grateful for *any reading* for the reading-room for the neighborhood.

Mrs. Henry Shake, Sandborn, Indiana, asks for "My Father's House" by Rev. Daniel March.

The lady who has been sending *Review of Reviews* to Mrs. W. F. James, Bibb, Texas, and *Unitarian* to Mrs. Downing, Portsmouth, New Hampshire, must discontinue sending them. Any one willing to fill these requests will please notify Mrs. Hallett.

(Mrs. James's address is not the same. She has moved away from Bibb.)

I would like the story of Cinderella and the Three Bears for my little brother and sister. I am thirteen years old, and enjoy good reading. The nearest church is about four miles. It is a Roman Catholic Church.

We are eight miles from Fonda, out on the prairie. Miss Gertie Brown, Fonda, Pochontas County, Iowa.

The *Life and Works of Theodore Parker* are asked for by F. W. Brown, Fonda, Iowa.

Please let me thank some kind lady for a bundle of papers received without any name. I appreciate so highly the reading matter received. Mrs. Rosalie Smith, Terryville, Virginia.

Mrs. Mary A. Dikeman, Barnes, Washington County, Kansas, writes: "Some kind person has sent me Wood's 'Natural History,' but, as I do not know to whom I am indebted, will send my thanks for it through *Cheerful Letter*."

Some kind friend has written to my mother, Mrs. N. W. Holt, that she will send *Success in Flowers* to her during the coming year. Please to thank her through *The Cheerful Letter*, as she gave me no clew to her name or address. Others have kindly remembered her, and she has greatly enjoyed all that she has received. Miss Eva N. Holt, University P.O., Los Angeles County, California.

I am not what you would call a "shut-in," though my health is quite delicate; and I often have the doctor attending on me, though I am not confined to my room. I am teaching a public school for a necessity, though it is really a pleasure to me to teach, as I am very fond of children and especially of my pupils, as they are so obedient; and I feel that I ought to reward them for their conduct and labor, though I have not the means to do so. I would feel so grateful to any kind friend who will send me books for them. I have twenty-five pupils, and all of them are poor children. I know it would make their hearts glad to receive the books. I am very fond of reading, and would be very glad of some good books. I do not have a cent to spare for reading, as I help to support our family, as father is delicate; and, besides paying my board and washing I only receive \$25 a month for five months, not including board or anything. I would like a book of recitations and scrap pictures and cards for the children. Miss Lula B. Bailey, Smithville, Charlotte County, Virginia.

Mrs. Frank Allen, East Freetown, Mass., wishes reading to distribute in a neighborhood where it is much needed.

Will some friend please send me "The Home at Greylock," by Elizabeth Prentiss, and "The Flower of the Family," by the same? also "Theodora: A Home Story," by Phebe F. McKeen. Mrs. Nellie Owen, Hickman, Kentucky.

Cheerful Letter is sent me by a friend after she is done with it. I have just received the December number. I am a shut-in, and have six little children. I dearly love good reading, but am not able to buy all I need for myself and children. Mrs. Maud Compton, Parkerville, Worth County, Georgia.

I have mislaid a part of my record for the last month or two, and, in order to avoid sending the same book twice to one person, will ask that any one who has received the following books from me since November 1 (during November and December) would kindly send me a postal, giving *name* of book or books. I will send another book to all who will do me this favor. The books are "The Heir of Redclyffe," "Our New Mistress," "Henrietta's Wish."

(N. B.—*Except* the following correspondents, whose record I have: Mrs. Oades, Olympia; Mrs. Jones, North Platte; Mrs. James, Bibb, Texas; Mrs. Emery, Foxcroft, Maine; Miss White, Fort Atkinson, Wisconsin; Mrs. Radcliffe, Olympia; Mrs. Stowell, Magnolia, Colorado.)

Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

If there are any shut-in invalids (especially young girls) who read *The Cheerful Letter*, and who have not so many correspondents as they desire, will they send their names to Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Our special need, now, is offers of children's and young people's magazines, to be sent as they come out, after reading.

We print in this number several acknowledgments from people who have received books with which no name was sent. Please, dear friends, write your name and address on the *outside* of your package (it is much less likely to be lost), and place *inside* a postal addressed to yourself, that you may know whether your book is received.

SUPPLEMENT.

Mrs. W. F. James has moved away from Bibb, Comanche County, Texas. Before leaving Bibb, she took great pains to make arrangements for the little library which we have started there. It seemed better to establish it at *Sidney* than to leave it at Bibb, because there were two or three people in Sidney who offered to take charge of it. Both Sidney and Bibb are *very* small towns, within three miles of each other. But the readers come from a circuit of about five miles around these two towns. Books may be sent (by mail) to Mrs. O. A. Langston, Sidney, Comanche County, Texas. (If *boxes* are sent, write to the editor for directions.)

On behalf of the Sidney library, biographies of distinguished Americans are especially desired (the school-boys of the place have made this request),—Washington, Jefferson, Franklin, or any other noted characters.

Rev. Charles Graves has left Anamosa, Iowa; but the library will be continued, and we will give the address of the person who will take charge of it as soon as possible.

The Barton Square Branch offer (in addition to their list on the previous page): *Harper's Weekly*, 1886 to 1890; Mayhew's "Book-keeping"; "Second Primary Reader"; "Glimpses of History," George M. Towle; "Hints for the Improvement of Early Education and Nursery Discipline," an old book, but with good ideas; "Sermons to Children"; "Short Studies for Sunday-school Teachers," Charles S. Robinson, D.D.; "Stories of the Patriarchs," O. B. Frothingham; "Lives of the Apostles"; "Cooking and Castle Building." Address Mrs. W. C. Harris, 15 Winter Street, Salem, Mass.

We live isolated lives here. There are ten of us in the family,—my husband and myself, with our seven sons and one daughter, seventeen years old. We love reading, with little chance or means to obtain it. Anything good would be acceptable. Address Mrs. M. Chamberlain Brady, Chickasaw Nation, Indian Territory.

Mrs. Annie G. Brown, Pleasant River, Nova Scotia, asks for "Scottish Chiefs" for her little girl.

(This request was accidentally omitted in our December number.)

IMPORTANT NOTICES.

There is a meeting of the Cheerful Letter Exchange on the first Friday in every month at 25 Beacon Street at 10.30 A.M.

Mrs. Hallett would esteem it a favor if those who have been sending to Mrs. Harriet Clarno during last autumn and this winter, would kindly send her a report of what has gone to Mrs. Clarno. N.B.—It is not necessary for those who have *already* written to her to *repeat* their report.

We hear with regret of the death of Mr. Calvin J. Stanley.

Will the young people who read *The Cheerful Letter*, and desire to correspond with some one, write to Miss Bertha Langmaid, our secretary, who will assign to them a correspondent. They are kindly requested not to address correspondence on general topics to the editor. Please remember, also, not to write to the editor requests for books: these should go to the Book Club secretary, Mrs. Hallett.

Will not some one write us some short articles for our Mothers' Council?

It will help the givers of books very much if receivers are willing to observe the request that they should mention the *name* of the book in acknowledging it. *That book* usually conveys no idea to them.

Our Book Club department has grown so large that we shall ask of all who, in the future, write to us for books, to send the name of some minister as a reference; when possible, the minister of the church to which they belong.

Want of space obliges us to decline offers of original verses.

If you receive requests for money, it is best not to respond, but to send the name of the person who asks to Miss Langmaid or Miss Clarke.

The secretary of the Book Club asks that those who send books to correspondents would be kind enough to inform her of what is sent and to whom. If the givers of books are willing to comply with this request, it will assist her materially, and save her much trouble. If, for instance, you see a request for reading in *The Cheerful Letter*, and begin a correspondence with the writer, and send her books or even boxes of books, Mrs. Hallett has no means of knowing this, unless you inform her; and the next writer may receive no answer. Yet she cannot tell which of the two to recommend. If Mrs. Smith receives fifty books in six months, and Mrs. Jones only two, Mrs. Hallett would rather recommend Mrs. Jones to those who offer books; but, unless givers will help us by sending a report, many of those who need books will remain unsupplied, especially those who are too scrupulous to repeat their request.

MISCELLANEOUS.

SECRETARY OF CHEERFUL LETTER EXCHANGE,
—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,
—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dawson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.